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RANGOON.

LETTERS OF MR. KINCAID.

Severities of the governor of Rangoon—Return to that city.

Rangoon, May 13, 1851.—Eleven days after reaching Maulmain, Dr. Dawson and myself visited Rangoon, to see if it was possible to procure a house so soon after the great fire. The result of that visit has already been forwarded. Soon after returning to Maulmain, reports were in circulation through the city, that the governor of Rangoon had proceeded with great severity against several persons who had shown us special favor during our stay there. These reports were generally regarded as true, and soon they were confirmed by letters from two English gentlemen. The young Hindoo who had given us a room in his house, had been thrown into prison and compelled to pay a fine of 200 rupees. A writer had been fined 100 rupees. An interpreter, Moungh Poh Gyau, had his life threatened for speaking in our favor after we had left. So much we ascertained to be true. Various opinions were entertained about the propriety of

going to Rangoon in the face of such hostile measures. It did not seem to me, however, that this sort of opposition was any very serious affair, certainly not serious enough to forbid the proposed undertaking. We hastened our preparations to leave. We had engaged our passage in a fine little schooner running between the two cities, and were waiting her return, but she sprung a leak in the Gulf of Martaban and went down in thirteen fathoms of water; the lascars saved themselves in a boat. We engaged another schooner without delay and sailed on the 12th of April. Before daylight on the morning of the 16th we were at anchor before the great wharf.

Consternation at their arrival.

Very early I went on shore and called on a few. It was thought extremely doubtful about our being allowed to land. On learning this I was anxious to get all on shore before there could be time to issue an order prohibiting our landing. I hastened back to the vessel, and in a short time both families were in the house of Captain Potter. We returned as soon as possible, sent our beds, chairs

and a few boxes of clothes to the custom house, but it was near evening before they were passed. Coolies were sent off with them to the house of Joe Alley, which we had rented before leaving Rangoon. When the old man saw the coolies loaded with baggage rushing into his compound, he and several servants raised a cry of alarm and forbade a single article being put into the house. I came just in time to prevent the coolies and baggage being thrust into the street. I remonstrated, told him that he could not break his promise, that it was now nearly dark and that our ladies and children could not remain in the street. The poor old mussulman stroked his long white beard and trembled like an aspen leaf. He was so agitated that he talked half Burmese and half Hindoostani, and kept saying, over and over, "I am afraid, —I am afraid of the governor,—Moung Kinge has been imprisoned and fined 200 rupees, a writer has been fined 100 rupees, and Moung Poh Gyau has had his life threatened and has gone mad,—and all on your account,—I am afraid, sahib." His looks, his actions, his voice, all told how dreadfully frightened the old man was. I told the coolies to put the things down and bring the remainder. The poor old man took hold of me in the most imploring manner, and begged me to have compassion on his grey beard. I told him I would stand between him and all harm. I was now here and the governor would harm no one on my account. At length he gave a sort of consent to let us sleep one night in his house. Long after dark we had all assembled in the house and spread our mats on the floor.

Early on the morning of the 17th I went with Dr. Dawson on board the schooner, and began sending our boxes of books, medicine and furniture on shore, fearing, from all we heard, that an order might come prohibiting the landing of the baggage. We were delayed about boats and coolies, so that our baggage did not reach the custom house till 5 o'clock, and but little of it was passed. Joe Alley

was more frightened than ever; he sent his son in the evening with two bottles of rose water, and told the governor that we had come into his house and he wished to get rid of us. The governor replied that he must send us off.

Interview with the governor.

Early on Friday morning, the 18th, the governor came to the custom house with a large retinue, and we were summoned before him. There was a dense crowd, for his stern, oppressive course against every one who had rendered us any little service, had awakened the greatest interest to know how he would proceed now that we had come back with our families and baggage. Besides Burmans there was a large number of foreigners,—Mohammedans, Armenians, and the few English in the place. Without ceremony the governor began, in a loud, harsh tone, to question me about coming to Burmah. "What have you come here for? Who invited you? Your object is to overturn the king's religion. You have been driven out of Burmah before. Who gave you permission to come here?" He went on in this style for several minutes.

As soon as he gave me a chance to speak I replied: "Your excellency must be aware that when I lived in Ava I was on the most intimate terms with nearly all the officers of the government, and was treated with the utmost kindness by the Mekara prince and prince Thurawadi. When I left Ava the king urged me to remain, or if I left, to return as soon as I could and bring a printing press and a physician. I promised to do so, and have now returned as the king directed. So far from being driven out of Burmah the king urged me not to go away."

His manner was at once changed. He began to expatiate on the beauties of Boodhism, and said that my object was to overthrow it. After a good deal of this sort of thing, he said, "You can remain here, but you must keep in the house and do nothing till I get word from Ava." He then called a man who speaks

Hindoostani as well as Burmese and understands a little English, and said, "You must not enter a single house or go abroad anywhere, without having this man with you." I was told by several persons, not an hour after, that this man was one of the worst spies about the court, detested by all foreigners. Things looked dark, much worse than I had anticipated. As I had been requested to attend a funeral and conduct the services, I went away to put myself in readiness.

A cowardly threat and fresh alarm.

After we left, the governor expressed himself rudely and violently against me. He was much pleased to have Dr. Dawson remain, but before the whole crowd of people, foreigners and all, he said he would not mind putting me in irons. This threat ran like fire over the city. In a short time it reached me, and I do not know when I have felt such a rush of indignation. If he had said it to my face it would have been manly, but it was coward-like to stab me in my back.—My first impulse was to go and tell him to his face how much contempt I felt for cowards and unprincipled tyrants. Then the funeral, with all its solemn lessons was before me, and the thought of the resurrection of the just and the unjust calmed my spirit. My second thought was to pass his cowardly threat in silence.

Poor old Joe Alley heard the news and was thrown into a paroxysm of fear. His beard seemed to become whiter and he looked as pale as death. All he could say was, "Go! go! go!" so pitiously that I could not withstand him. So, promising to get a place for our baggage and to bring no more to his house, I started off at once. Of course I paid no attention to the governor's order to take his interpreter with me. It was in fact making me a prisoner, and I would recognize no such relation.

Violence of the governor.

From an early hour a highly respectable Mohammedan had been aiding us in every way he could. The governor noticed this in the afternoon and ordered

him to be beaten. Instantly some three or four fellows pounced upon him, beat him in a savage manner and kicked him out of the compound,—200 people looking on.

I went to five or six places to procure store room, as our baggage was being rapidly overhauled and tumbled unceremoniously out of the custom house. On Saturday it was all passed and stowed in Capt. Potter's godown. During the day a number of respectable persons, Burmans and foreigners, urged us to go to the governor and "speak sweet words to him," but I resolved to seek no interview. On Monday, however, at the urgent request of many, we concluded to go, and started off, but learned on the way that the governor was in a terrible passion, and had that morning beaten a mussulman terribly. At 5 o'clock P. M. we set off again, but being informed that about an hour before the same man was beaten again so dreadfully that he was carried off to die, as all supposed, we postponed our visit. The next morning we started off again, and again turned back, having learned that the governor, that very morning, had had a serious quarrel with his principal wife. A report was current in the city on Monday evening and through the following day, that the governor had publicly threatened my life. I did not then, and do not now, believe there was sufficient ground for such a report. But, true or not true, I was fully satisfied that he was too cowardly to commit such an outrage, and would have cared little about it had it not reached my family.

Second interview with him—A house hired—Effects of fright.

We relinquished altogether the idea of going to him, but about 7 in the evening word came from the governor requesting us to call. We resolved at once to go, though it was very dark and nearly two miles off. We found him in an inner apartment with two or three officers and a few servants. He treated us courteously and showed us several swords made by a Burman. He

wished us to praise them, and really, the workman-ship was praiseworthy. He made many inquiries about my former acquaintance in Ava. After a little time we got into an animated conversation about men and things in the Golden City. I told him it was my intention to go up to Ava after the rains, to which he made no reply. We remained about an hour. When we were about leaving he said, "I shall write to the king and make strong representations in your favor; but there is one thing you must promise, that is, to give no tracts to the people." I did not ask him for permission to remain, I did not ask him to write to the king; still, I thanked him for his offer to write.

We had that very day rented the house formerly occupied by Col. Burney, now owned by Mounng Sa, an aged woon-gee in Ava. Without our knowledge the agent came in to obtain the governor's sanction, which was given promptly. Then turning to us he said, "That is a very suitable house for you." All passed off very well. After spending a week of extreme anxiety the storm seemed to have spent itself.

On Wednesday, the 23d, writings were drawn up and signed in reference to the house. Since Col. Burney left it has been occupied by some dozen native families, and you can fancy better than I can describe the condition of the house and compound. Filth has been accumulating for twelve years, and all the window shutters have been burned or otherwise destroyed. A few years more, and this building would be a mass of ruins. Men are now at work clearing out the compound, scouring out the rooms, white-washing the walls and making new windows.

Mounng Kinge and Mounng Poh Gyau are both ill, and were driven nearly crazy by the threats and rough treatment of the governor. We feel deeply for them, as they have been made to suffer on our account. Dr. Dawson has frequently seen them, but they have sent word that they are afraid to see me. I

have just received a letter from Mounng Poh Gyau expressing the greatest anxiety to call and see us, but as yet he dares not do so.

A royal message—Public worship—Robberies.

On the 3d of May a *Sera-dou-gyee* came, by order of the governor, to inform us that a royal message had that day arrived, that the king had heard with pleasure of the American teachers who formerly lived in Ava; he expressed a wish that they would be disposed to remain in Burmah, and that they might enjoy every possible favor. The Royal Secretary was attended by a large retinue, and he seemed much gratified that he was the bearer of such news.

The large hall in our house having been put in order, I preached in English and in Burmese the first Lord's day in May, and had about thirty hearers. The second Lord's day had about forty hearers; among them were three Karens residing about two days' journey from Rangoon. One of them has been two years in br. Binney's school and is an intelligent young man. He is the pastor of a church in the village where he lives. He inquired earnestly and affectionately after br. Binney and br. Vinton. In the evening we had a prayer meeting,—four prayers in Burmese, one in Karen and one in English, also singing in the three languages.

About twenty days ago, Oung Bau, the pastor of a Karen church at Ka-dwa, was attacked in the night and robbed of 250 ticals of silver. He was collector for his village. He was tortured by burning one arm, and receiving 100 stabs in one leg. Another robbery was committed a few days ago, two tides up the river. One man was killed and two others dreadfully lacerated. They have come to us for medical aid. Two of the principal robbers have been caught and brought to the city.

Medical labors—General aspects.

Several important cures have been effected. Among the patients were a custom house officer and a daughter of the

governor. The governor himself was taken suddenly and violently ill, the other day, and sent in all haste for Dr. Dawson. There is a rush of sick people to our house, Armenian, Mohammedan and Burman. The great hall in the lower story, as soon as put in order, will be the dispensary, and the hall in the upper story will be the chapel. Each hall is nearly thirty by forty feet. In the upper story are three rooms for each family, and one common parlor fifteen by twenty-eight feet, looking toward the river. The compound is surrounded by a strong brick wall eight or nine feet high. This evening (May 16) a Mohammedan was brought to the house in a litter apparently just alive. His head is broken and he is otherwise badly wounded. He was attacked by robbers just without the town and left for dead. We have had from 150 to 200 people at the house today, some forty of them sick people.

Thus I have given you a brief outline of events since we landed in this city one month ago. You will perceive that a great change has taken place toward us on the part of the government, much to the astonishment of all, rmans and foreigners. We may meet with opposition, we may expect it, but still, with the divine blessing, nothing is too great to be overcome. I preach just as openly as I ever did in any land. So far, we feel encouraged to hope that the Lord has heard our prayers, and the prayers of his people, in behalf of these millions. Pray for us that we may be wise in winning souls to Christ.

Retrospect—Numerous visitors.

June 12.—Nothing has taken place, since I last wrote you, to darken our prospects. It is just two months to-day since we left Maulmain in a small schooner for this place. We have seen much of the divine goodness in guiding us hitherto. Few in Maulmain thought it judicious, or even safe, to attempt any thing in the face of such hostility, and during the first eight or nine days after we landed in Rangoon the fears of the most desponding seemed to be but too well founded. The

storm passed over, followed by so great a calm that we could hardly credit the testimony of our own senses. The change in the temper and bearing of the governor can only be attributed to the message from the king delivered to us on the 3d of May. And what should induce the court of Ava to send such a message, it is impossible to say.

We can hardly fancy ourselves to be under the reign of despotism. I do not know how it is, but we feel ourselves just as safe, by night and by day, as we should in any land. I commenced public worship both in English and Burmese on the first Lord's day in May, at fixed hours publicly announced. This has been continued uninterrupted, and as far as we know without a whisper of opposition.

The repairs on our house are completed. Dr. Dawson occupies a room on one side of the great hall in the lower story, and I a room on the other. He has his medicines and surgical instruments arranged on shelves. I have a large table on which are writing materials and a variety of books. The hall is thrown open before sunrise. We go down by half past six or seven o'clock, and find rarely less than a score of visitors. The doors of our rooms are then opened, and we begin the labors of the day. By eight o'clock there are often thirty or forty persons present, and there is one continued stream of people coming and going till night. It is difficult to command an hour of leisure till evening, and even then we often have visitors. There is no occasion for me to leave the house to preach to the heathen. I have not more than once been half a mile from the house in six weeks, and have not been into the street more than four or five times in a month.

After all, we do not know what a day may bring forth. I am not sanguine, but I have hope, as I always have had. Without using the appointed means, we cannot expect the promised aid.

A visitor from the court—Medical employment.

Some time since, an aged priest came down from Ava. He is the king's

alchemist and astrologer,—the only priest in the empire invested with rank and the insignia of nobility. In a few days after his arrival he called on us. He continued to call almost daily for some ten or twelve days, and then put up in one of our rooms, requesting permission to remain a few days, saying he did not feel comfortable any where else. He is highly intelligent and amiable, and like the greater number of Burmans in the highest class of society, is unassuming in his manners. The officers of government stand in awe of him. The people stare at the golden umbrellas over a venerable priest constantly going from and coming to our house. The last three Lord's days he has attended public worship. After the rains he returns to Ava and is urgent for us to accompany him, which we intend to do.

Among Dr. Dawson's patients was a brother of the governor, on whom the native physicians had exhausted their skill. He always sent a horse for Dr. Dawson to ride, and the first time he got out of the house he called on us. Our work will no doubt be constantly increasing, and with the divine blessing good will be done. All that is done is done in the name of the Lord Jesus.

A victim of the governor—State of the church.

Poor Moungh Kinge died three days ago, and on the following day was followed to the grave by a large number of people. He was much respected by the entire community. This is the second man murdered by the governor since we came to Rangoon. One was whipped to death, and Moungh Kinge was frightened to death. Since the day he was imprisoned, his life menaced, and the threat ferociously made that his wife and children should be made slaves and sent in chains to Ava, Moungh Kinge has been sinking to an untimely grave. He had no fortitude, and the shock was too great. The bitter tears of his widow and children awaken in me emotions of unutterable detestation toward the brutal tyrant who has been the cause of so much suffering. Moungh Kinge was

guilty of giving Dr. Dawson and myself the use of a room seven or eight days; for this he has been frightened to death. Moungh Poh Giau has only just survived the savage treatment he received. Gladly would I have been in the place of those young men, and suffered all the indignities and cruel threats of the governor.

Ko A, the venerable old pastor, calls occasionally. He is in good health, but feeble with age. The members of the church are scattered in different villages, except a few superannuated members. Ko A is too feeble to labor. As yet I can write nothing very definitely with reference to the Karens in this and the neighboring province of Bassein. The greater number of the Karen churches are from forty to one hundred miles distant.

LETTER OF DR. DAWSON.

Dr. Dawson's communication, dated June 14th, covers nearly the same ground with that of Mr. Kincaid. Some extracts are given which throw additional light on the transactions just related.

The governor's proceedings in their absence.

Immediately on our departure to Maulmain, after our visit here in March, two or three individuals were involved in trouble, upon pretexts growing out of the circumstance of our leaving. The Hindoo, in whose house we had stayed during the few days we were here, was fined 180 rupees* for not volunteering information to the authorities that we were going away. The agent of the schooner in which we took passage was accused of conniving at our departure, and was mulcted in nearly 100 rupees. The English royal interpreter, also, was charged with having assisted us in getting away, and publicly reprimanded. This was an unexpected attitude of affairs. We wondered at the change that had taken place in the spirit of the governor.

* The slight discrepancy between the two accounts of what seems to be one transaction arises, probably, from the facts being matters of hearsay rather than of personal knowledge. The proceedings were summary, and concluded in their absence.

To us, *personally*, his conduct was such that we had no reason to complain. In our interview with his excellency, we had informed him of our intention to leave in a few days, and to return with our families with as little delay as possible. To this arrangement he offered no objection, but threw upon us the entire responsibility of our coming here to live. He promised to write to Awa concerning us, and intimated that he would do so in language that should be in our favor. If the king granted us permission to remain, well; if not, then he was not to be understood as having encouraged us. To these conditions we could take no exception, for they appeared to be dictated by sound policy.

Proceedings on their arrival.

On our arrival we repaired to the custom house, where we were required to register all our names. The day following the governor visited the custom house. We were sent for to have our baggage examined. As soon as we appeared the governor questioned us by what authority we had come. Mr. Kincaid explained, by order of a former king. It was evident that the governor was anxious to seize upon some pretence, either to annoy or to expel us from the country, in vindication of his recent proceedings. We were requested to make deposition of what we had to say separately to a writer. Our depositions being written, they were read before the assembled crowd, and no fault was found with them. The governor could not injure us with any show of justice. If it had been the case of a Burman, it might have been very differently settled.

The man in power, moreover, had sagacity enough to see that our being forced to quit the place would be, in some degree, a public loss. Of this he had already had an opportunity to judge, in the recovery of an influential custom house officer of his own government, who had been given up by all the physicians of Burmah. His testimony was, that one of those foreign teachers had saved his life. In the way in which the

Lord has led us we have much over which to ponder, much to excite our gratitude. The circumstances of this officer's illness with a very painful complaint about which his attendants knew nothing, our arrival at the crisis of the disease, and the success of the treatment pursued, give to my mind the clearest evidence that the God of missions was hearing the prayer that availeth much from thousands of beloved Christian friends in America, who feel deep solicitude for the result of our present somewhat hazardous enterprise to plant the gospel in the capital of this kingdom.

The missionary dispensary.

The people are not slow to understand one feature of the Christian religion,—its benevolence. All seem to unite in saying that "God has sent us here as a blessing to the poor." So constantly is this exclamation uttered that its novelty to us has long passed away. We have been here now not quite two months, and already our house is crowded almost daily from morning till night. The larger portion of visitors come seeking relief from long-standing maladies. As soon as the repairs of the building we occupy were so far advanced as to enable me to work systematically, I opened a "missionary dispensary" on the 1st of June. A register is kept of the number of applicants for aid, and a note made of the general character of the diseases treated. By the end of a year the book cannot fail to show, at the present average of attendance, that many thousands have been assisted. This affords us many excellent opportunities, which we endeavor to improve, for communicating the glad tidings of salvation.

Patients from a distance.

Not only do those in this city flock to us freely, but a number have come long distances. We have now about the house a poor boy nearly blind, who travelled a journey of twenty days by water and two by land, to inquire if any thing could be done for him. In one eye he is totally blind, but can see a little with the

other. He says his vision is already much improved. He has neither father nor mother, brother nor sister, to whom he can look for help, and pleads that he may be permitted to remain with us. I intend to keep him as long as he will stay, in the hope that he may be led to a knowledge of the truth as it is in Jesus. He attends our worship in Burmese, and appears very attentive to what is said. Before losing his eyesight he had entered a monastery as a young priest, and had studied considerable during the two years he was there. His present affliction arose from an attack of the small-pox. He had never heard before of the Christian religion, and he now professes to be glad of the opportunity to learn something about it. With improved eyesight, would God that his moral blindness might be cured! There is also a man from Paghan, 100 miles below Ava, attending the dispensary daily. He had heard of our coming to Rangoon and hastened down to meet us. Other cases might be related, to show that the news of our arrival has travelled on the wings of the wind, and from what we are told, it has excited a more than ordinary interest.

Previous to opening a place where the sick could resort, frequent applications were made to me to visit different houses. In these visits I have met persons who cherish very pleasing recollections of missionaries that have formerly labored in this city,—the lamented Judson, brethren Colman, Hough, Price and Wade, and at a later period, brn. Bennett, Webb, Howard and Kincaid.

Karen churches—Burman assistant—School.

We have received very favorable reports of the condition of the Karen churches in the neighboring jungles. About four weeks since one of the assistants and two other Karen Christians came to visit us, and remained over the Sabbath. They were much rejoiced to see us. They mentioned that the church to which they belong continues to enjoy some measure of spiritual prosperity and Christian union. Occasionally they are

cheered by the addition of new members. During the past year seven were converted and baptized. The government has ceased to persecute them for their religion, but they are severely taxed.

The native assistant that is with us is Ko En, whose name you will remember as one of Dr. Judson's principal assistants in copying the Burmese portion of the dictionary. To the crowds that gather around us he frequently speaks of Christ, and thus sows the seed of the gospel which we trust will grow up and bear fruit hereafter. The ladies of our families have in contemplation the opening of a school as soon as possible. Many are anxious to send their children to us for instruction.

ASSAM.

LETTER OF MR. DANFORTH.

Cholera at Gowahatti—Village schools.

Gowahatti, June 20, 1851.—Soon after brn. Bronson and Whiting and Mrs. Cutter left us, the cholera broke out here and about one-tenth of the population has been swept off. It is judged that 1000 people, within a few weeks, have died in Gowahatti. In the villages around it would be difficult to give an estimate. The accounts are most fearful. The river has been filled with dead bodies, which now and then lodging upon the sand, besides inviting crows, vultures and jackals, caused such an effluvia as almost to prevent the passage of boatmen. At Sirajgunge, a few days' travel below this, the mortality has been so great as to beggar description. One instance will suffice to give an idea of the work of death. Out of a company of 300 pilgrims only three remained to tell the tale. We have had eighteen cases on the mission premises; but with timely and careful attention, under the blessing of God, all but four have been saved. The cholera has now nearly disappeared from the station.

In my last I spoke of my travels among the villages, and alluded particu-

larly to the distribution of books. In connection with this, allow me to make a single remark on the subject of village schools. Owing in part, doubtless, to the few government schools established in the district, in part to the motives held out for official preferment, and in part to the Christian books distributed among them, the desire of learning to read is undoubtedly increasing among the villagers. The mass of the people are unable to read; still they are not without some appreciation of its importance. I have been again solicited to establish schools, with the promise of from sixty to one hundred boys. Two or three deputations to solicit schools have come from the villages since my return. One came while Mr. Whiting was here, and had twenty or thirty interesting lads. I have refrained from responding to these calls as yet, partly for want of suitable books, partly for the want of Christian teachers, and partly out of fear lest the want of funds should compel us to break them up prematurely. That a great influence might be exerted upon the people in this way I have no doubt, and am not certain that our mission might not be rendered more efficient in this way than in any other. It is what the Hindoos most fear. The success of mission schools has given them more alarm than every thing else put together.

Influence of the priesthood.

It is difficult to ascertain precisely to what extent the people are under the influence of the priests. To judge by their way of talking, they seem to have no confidence in them. They say the priests are blind, and hence cannot enlighten others; they are on the road to hell, and of course cannot give salvation to others. Still, every man has his gooroo, or spiritual teacher, to whom he entrusts the care of his soul. If you ask them why they do this, they tell you they have their land to till, their crops to gather, their families to support, and they have no time to attend to the duties of religion. Thus, like a great many in America, they serve God by proxy, with-

out any special concern whether they are the gainers or not.

Their gooroo seldom lives in the same village with them, but often two or three days', and sometimes a month's, travel distant; and all the interest he takes in the people is satisfied by coming or sending, once or twice a year, to collect their offerings. These gooroos are generally very rich and have great influence. When one comes into a village the people appear very different from what they do at other times. You see them prostrating themselves before him in the most servile manner, that shows a superstitious fear. At such times new disciples are made, and the young introduced into the brotherhood with as much ceremony as a Roman Catholic priest would use at the font. The common priests have much less influence, and are generally about as ignorant as the common people.

The Vaishnuvas—Decline of Hindooism.

The Hindoos are divided into two great classes, the *Sivas* and the *Vaishnuvas*. The former worship Siva as the supreme deity, have temples and make sacrifices. The latter hold Vishnu as supreme, and have neither temple nor sacrifice. They are divided into classes or communities differing from each other in some minor particulars. These divisions are called *hostras*. Each *hostra* has its priest or head man, who reads the shasters or sacred books, and superintends the *pugas*. The *bhokots*, or monks, do the servile work of religious ceremonies, till the land, &c. Sometimes they are allowed to marry. There are between three and four hundred of these *hostras* in this district. Some of them seem to be flourishing and influential, but by far the greatest number bear all the marks of speedy dissolution. Those that have lands ceded to them may continue a long time, but many of those which have no endowment are without a single *bhokot*, and their buildings are in the last stages of decay. They say that their palmy days are gone; no one cares for them, no one will contribute to

repair their dilapidated houses. Were it not for the public lands ceded to the priesthood, of which there are 16,000 acres in this district, of which one half the revenue goes to the support of religion, I do not see how even the form of Hindooism could be maintained for any great length of time. As it is, to superstitious reverence for their religion is added a strong worldly policy.

The people prepared for the truth—An earnest inquirer.

The most we can say of the common people is, that their minds are flowing along in the deep channel tradition has cut for them, and will probably continue thus until that is broken up. They will then be led in the direction of the strongest attracting force, which will undoubtedly be either Christianity or infidelity. Have we not reason to hope it may be the former? Having so little confidence in their priests, and acknowledging themselves to be sinners without hope of deliverance, it would seem that they can but welcome a system like the gospel when clearly brought before them. But they want "line upon line, precept upon precept." What can we expect from one or two visits among them? The people in most of the villages where I went had never heard the gospel before, and it may be a long time before they will hear it again. I am quite certain that in most instances it commended itself to their understandings and consciences. They almost always expressed their approval. One day I came to a little house of worship where the natives were making pujahs. I stopped and began to speak. They immediately left their worship and others collected, till I had a good congregation, and a more attentive one I could not desire. They listened perhaps an hour and a half; I then prayed with them and went on.

I have frequently met with persons who seemed to possess all the candor and seriousness of earnest inquirers after truth. Such can never rest satisfied with Hindooism. At Gongga Bil, I met with a mussulman who came to me day

after day; he said that he had in vain sought peace in his own religion, he was a great sinner, and desired most earnestly to find salvation. He could not read, but begged me to give him a book; he would get his neighbors to read it to him. He was willing to sacrifice every thing, to bear the scorn and derision of his friends, could he only find pardon for his sins. He seemed to be one whose heart the Lord had touched. I met him two or three times after this in different villages. Still he had not found peace. May the Lord have mercy upon him!

Influence of a female missionary—Native litigation.

Mrs. Danforth and our little daughter being in company added a good deal of interest to our tour. We generally arose very early in the morning and went out from the village, sometimes together and sometimes in different directions, and did not return till towards noon, when we received and conversed with such as called upon us. In the evening we went out again. This was the usual course, varied according to circumstances. Most, having never seen a missionary's wife or foreign woman before, had their curiosity excited to the highest pitch, and thousands were drawn together to see the "mem sahib" and little girl. Through whatever village she went, she had her congregation of native women, who were always very free and communicative. This gave her a good opportunity to learn much of the social condition of the people, as well as to impart to them a knowledge of religious truth. It seems very important that we get the confidence of the natives, and perhaps there is no better way of doing this than by having a family with us. But it is not always that a lady can accompany a missionary in his tours, and when she does it is always attended with more or less inconvenience.

I spent a week or two in camp with Capt. E. T. Dalton, the magistrate of this district. He spends the dry seasons in the villages, holding his courts in dif-

ferent places to try cases and settle any disputes which may arise among the natives. His encampment is always surrounded with crowds of people, presenting a favorable opportunity to preach and distribute books. During these few days I was frequently in court. The natives are quite fond of litigation, and when once commenced it has an intoxicating influence which they seldom get rid of. The most trivial things are brought into court, family quarrels and the like. A man beats his wife, or a wife leaves her husband, or a girl has been betrothed for whom some cows, goats or rupees have been given, and the parents refuse to give her up; the court is their first resort. By far the greater number of disputes are about the boundaries of their lands and complaints against native tax gatherers.

Amiable traits in the people.

Yet on the whole the people seem quiet and well disposed towards each other. Parents have a particular fondness for their children, and seldom part with them except to liquidate a debt or to procure money to carry on a lawsuit. Their daughters are a source of profit. When they give them in marriage they realize from five to one hundred rupees apiece. Their lands are productive, and during seedtime and harvest the cultivators are very busy. At other times they have little or nothing to do. They often appear very hospitable, and though poor, generally wish to show their good will by some trifling present, as a plantain, an orange, or a few eggs. The gift is generally laid before the visitor, or handed to some person attending him. Sometimes the article given is so trifling as to excite a smile. At one place where I called, the man brought a fish about as large as my little finger, and offered it to a native Christian who was with me. It was refused. He then offered a pice, (about three-fourths of a cent,) and begged I would take it. He was poor, he said, but I had honored him by coming to his house, and he wished to give something as a token of

his regard. He seemed greatly surprised when I told him of the fulness and freeness of the gospel, which was heightened by contrast with the extortion of the priests, into whose all-grasping hands he had so often thrown his mite.

Extent of the field—State of the mission.

I am satisfied that a great moral harvest might be reaped, provided a sufficient amount of labor could be bestowed. We have every encouragement we could reasonably expect, both in the readiness of the people to hear and the assent they give where the gospel is preached. But one or two, or even six men, are not sufficient for this district. Br. Däuble says we ought not to rest till we get six.

I have sometimes doubted the policy of these distant tours. I almost think that more good might be effected by remaining at the station and confining our labors to a small space. I know the interests of the mission have suffered from my absence the past cold season. One of the native disciples has fallen into sin and required discipline. We have had many discouragements the past year, yet they have been accompanied by unnumbered mercies, in view of which we have the greatest reason for thankfulness. The Lord has given us good health and has permitted us to baptize one Eurasian. Another is asking for baptism. We can but hope that some general impetus has been given to the cause. The girls' school was never in a more flourishing condition. The boys' school is less so. The attendance varies from twenty-five to forty. As I intend being at the station a good part of the rainy season, I hope to make it more efficient. The coming of br. and sr. Ward will be a great assistance and comfort to us.

A convert at the eleventh hour.

A few days ago a sick man sent for me. I found him in a very interesting state of mind. He said his wife had attended the prayer meeting at the girls' school and heard about the Saviour. When she came home she related it to him. He had become deeply interested

and wished to know more about Christ. He said he had renounced his own religion. Neither Ram Krishna, nor any other of the Hindoo gods, could give him salvation; they were mere men, and those who trusted in them deceived themselves. When told that Christ could save him, he seemed staggered and said he was too great a sinner, but when told of the sufficiency of the atonement he seemed to exercise the simple confidence of a child. I prayed with him and then asked him to join. He offered a most sensible prayer, renouncing his former views, confessing his sins, and declaring his faith in Christ as his almighty Saviour. I continued to visit him almost every day for nearly two weeks, when one night, just as our prayer meeting closed, his wife came in tears and told us that he was dying. I found him speechless, but still retaining his senses. We talked with him a long time; he answering our questions by signs. He looked upon death with composure, was ready and happy to go. I learned that he had that morning told his wife to avoid bad company, to sell his things, pay his debts and not to cheat his creditors. I was glad to hear this, as he had not sustained a very good character for honesty. The next morning I found him still lingering, but in the same peaceful state. Towards evening his spirit took its flight, as we have reason to hope, to be numbered with the redeemed.

SANDOWAY.

LETTER OF MR. BEECHER.

Boarding school—Churches—Baptisms—
Home mission—Emigration.

Sandoway, June 10, 1851.—Since I last wrote, young men and boys have come from various parts of Burmah and from the churches on this coast, to attend the boarding school. They brought letters from many of the pastors, and verbal reports from others, from which we learn that the churches are all stead-

fast, and many of them growing in numbers and in grace. Moung Yay, since his ordination in December last, has baptized ninety-seven in the vicinity of Bassein.

The convention of native preachers for completing the organization of their Home Mission Society, was held near Bassein, in accordance with the appointment made at the last meeting of the association at Ong Kyoung. A good number of the native preachers was present, and many more would have attended, did not the jealousy of the Burmese government render it unadvisable for large numbers of Karens to assemble in one place. Contributions were sent in from nearly all the churches which amounted to more than one hundred rupees. This money was divided between two native preachers, one Pwo and the other Sgau, who are to labor exclusively among the heathen of their own tribes. About fifty rupees had been previously raised, which is to be appropriated to the support of another missionary already appointed, but detained from entering upon his work by sickness in his family.

These churches have from the first been accustomed to make annual contributions to the mission, but this is the first time that they have been devoted particularly to this object, or that the responsibility of expending the funds has been thrown upon themselves. This first effort is comparatively small, but it promises to "grow and wax great."

Since we returned from the jungle nearly eighty families of Christian Karens have emigrated from Burmah to this coast, being driven out by the intolerable exactions of men and money which the king was making to carry on war with the Shans. This will increase our jungle labor next year, and will make it more impracticable than heretofore to attempt a school for native preachers in the cold season.

We now have a boarding school of twenty-three in all, but are still hoping that more will arrive in a few days.

FRANCE.

LETTER OF THE FOREIGN SECRETARY.

Paris—The church there.

Lyons, Aug. 12, 1851.—On my way from Douai to this place I had the pleasure of meeting on the Sabbath, the 3d inst., the little church at Paris, constituted last year. They were assembled in a small upper room, their usual place of worship, and were listening (for it was late that I discovered where they were convened,) to a discourse addressed to them by a ministering brother from Scotland. The church continues destitute of a pastor, all our brethren in employ being needed at the stations they already occupy. It is proposed to supply the exigency, in part, by sending monthly one of the pastors in rotation from the departments of Aisne and Oise. This must be deemed, however, a temporary expedient. The church needs the cheering countenance and ministrations of a pastor all its own. And the godless community around need some one who will care for their souls. "Without God,"—"No God,"—these and such as these were the thoughts continually pressing upon me as I walked the streets of Paris. At the same time, so far as I could learn, no better opportunity for the free and successful dispensation of the gospel is presented elsewhere in all France. The people are nowhere more intelligent, more free from prejudice, more accessible. I would think little of the civil relations of Paris to the rest of France. It must be many long years before a religious influence of much consequence can be made to bear on the French people at large, simply because it emanates from the capital. The object would be to preach the gospel in Paris to all who would hear, rejoicing that the word of God there would not be bound, and that to as many as received the word it would be the power of God unto salvation. The church has lately received a few members on profession of faith in Christ, making their present number thirteen.

The churches in Lyons and its vicinity.

Last Sabbath, the 10th inst., I have passed with the church in this city, under the pastoral care of our brother Devan. It was the first anniversary Sabbath of its organization. A year ago it was constituted of four members; it now numbers twenty-nine. And almost every week new applicants present themselves for admission. A part of them have lately come to the knowledge of the truth, others have had hope in Christ for many years. Some who have joined themselves to the church, were previously members of the Free Evangelical church of this city. I was assured, however, that this was attributable to no undue efforts at proselytism. It was a rule scrupulously adhered to by the pastor and his native brethren and coadjutors, to restrict their labors to the unconverted, and specially the Romanist part of the population, except as they were personally *solicited* by individuals who first sought *them*. It was from the first the proposition of our brother to establish himself in a part of the city to which the Protestant Evangelical influence has not extended. Unhappily, this proposition was not accepted; though the Protestant population, so called, is but 15,000 in a city of 250,000 people, and there is but *one* Protestant church of 300 or 400 members.* A more catholic spirit, we hope, will eventually prevail. There is ample room for *all* to thrust the sickle, and the harvest waits for the reapers.

Our brother Devan appears to be faithfully and laboriously prosecuting his work. Besides the stated ministrations of the Sabbath, in which he regularly takes part, he is receiving daily calls at his own dwelling, and visits as occasion requires from house to house. He has also the superintendence of the churches at St. Etienne and Feurs, and is in constant communication with the native laborers connected with them. A fourth church will probably be soon constituted

* This church is ordinarily served by four pastors, who preach successively to as many separate congregations.

at Aulse, at present an out-station of the Lyons church. On the whole, I could not resist the conviction that a good work is going on at Lyons and in some of its neighboring villages. The poor have the gospel preached to them, and they are receiving it gladly. I was particularly gratified with the assurance that, notwithstanding the early and rapid enlargement of the Lyons church, candidates for membership were not admitted without careful investigation, not only as to the grounds of their hopes and their soundness in faith, but also as to the blamelessness of their lives, and their freedom from motives of worldly interest. These last, indeed, could hardly by any possibility find place. To join "this sect" here, is to have one's name cast out as evil;—in some cases, to be deprived of one's daily bread.

GERMANY.

LETTER OF MR. LEHMANN.

Berlin—Visit to Pomerania—Sabbatarian disputes.

Berlin, Aug. 11, 1851.—In the first weeks of the second quarter of the year, I stayed at home and preached as much as possible, filling the pulpit alone, for I am obliged to be absent too much during the year, and our dear people much complain of this, as our meetings are much deserted if I am not here. We enjoyed sweet fellowship and had very good meetings during all the time.

Immediately after Whitsuntide I left Berlin for Hinterpommern (Pomerania,) where I was long before earnestly invited to come. You will remember that there are extended churches comprising between two and three hundred members, who were as yet in a rather secluded position and much prejudiced against our churches generally. There was now a peculiar case; a number of them had embraced the notions which I believe your Seventh Day Baptists in America entertain, viz, to celebrate the Sabbath along with the Jews. Many others among them were puzzled by the

subject, and it grew more and more important. I found on my arrival at Stolp, near the Baltic, the brethren already divided on that account and much struggle thereabout. In private conversation and in a meeting to which many others besides the members were invited, I testified against the innovation by all reasons of Scripture and sound argument; but the Sabbatarians stuck so fast to their notions, and were so entirely locked up for any reasons, that it was all lost time to deal any longer with them, and they at last (only four in number) left the meeting. The discussion had a salutary influence upon the others, who rejoiced to find that there are so strong reasons for the celebration of the Lord's day.

Earnest discussions—Views of church government.

In subsequent days I had similar transactions at other places. On the next Lord's day a large meeting was arranged in Morgenstern, a village where they frequently meet. It is a peculiarity of these brethren that till now they have regarded themselves as forming one church, though some of them live at distances of seventy and eighty miles from each other. They used to meet alternately in various places, to transact business of common interest. I preached here to a crowded assembly within and out of doors, and the emotion was considerable. In the afternoon a part of the congregation took me away to their village, ten miles distant, where again a great number of people flocked together. During the week I went from village to village, held meetings and conversed very much on the above disputed point.

The following Lord's day a large assembly was announced in Kahlberg, in a high situation. We arrived there in the afternoon of Saturday, when the pastors and teachers all around were come, more than twenty in number; we commenced discussion on the same point and on various others, which continued all night over to the next morning. I met with great opposition on the part of

several, but with great approbation from the majority. At last I insisted on a division, which showed seventeen for and nine against retaining the Lord's day. I would now have those seventeen sign a public declaration of their adherence to our views, but then again I found them wavering, and only about half of that number signed the declaration, which I wrote at once.

The government of churches, ordination, and other subjects, were discussed, of which they had very false notions. Though they have always expressed very much anxiety for their independence, and fear lest we would subjugate them and become their popes if they would unite with us, yet it appeared that a few amongst them exercised all hierarchical power over them undisputed. For instance, there were two who were uncertain which of them should ordain elders and deacons; to settle the matter they agreed to cast the lot between them. After this had taken place, he who was excluded looked with an evil eye upon his favored competitor. Now such and similar mistakes were rectified. The plain scriptural method in which our churches proceed in these matters was shown and vindicated, and I rejoice to say that it was to the great satisfaction of by far the most of those present, so that on the whole I saw that my coming had not been in vain.

A memorable Sabbath—Good effects of the visit.

Gloriously the sun rose on the Sabbath morning. After a little rest, interrupted by a new discussion in which a shrewd brother again entangled the brethren, and which challenged my defence, the time of meeting approached and we walked half an hour higher up to the top of a considerable hill. Here are some cottages, where in time of persecution the brethren had assembled without being found out by their enemies. But to-day the rooms were much too narrow to receive all who flocked from all quarters. They were assembled, about 200 in number; service was then held in the

open air under the shade of some trees. I saw with great delight the dear brethren and sisters in their simplicity and candor and love. They sat down on the grass, and I had the privilege to preach unto them the unsearchable riches of Christ. My feelings were much excited, especially by the events of the past night, and I poured them out, speaking from part of the 123d Psalm. The impression was very vivid, and I do not recollect a season of more powerful visitation from on high. When we separated the embracing and shaking of hands would have no end, and a sweet remembrance of those days of communion with the saints will, I trust, be mutually kept in our hearts.

After my late return to Berlin I had the mentioned declaration printed, and sent it back to Pomerania to be widely scattered, which was the more necessary, as much rumor had spread about this thing, and scandal augmented against us. To my great joy I learn, by a letter just received from there, that the erring brethren have returned to the truth, and that the damage will be repaired soon. Bless the Lord, O my soul!

Increase of the churches in Berlin and East Prussia—Persecution—Triennial conference.

Our church in Berlin has not had considerable increase. We have had many spiritual enjoyments, but the choicest have been withheld from us; only now some hopeful inquirers are before us, and some already received, or will be soon. May there come another time of refreshing!

The reports from eastern Prussia are constantly better. Our dear br. Weist, on the last Sunday of Whitsuntide, (June 8) baptized twenty-one believers, and thus the church there will probably double its number in the present year. The preaching of the blind brother Matthias is very much accepted there, and makes a deep impression. Similar favorable news is received from Memel and environs. But governmental oppression is also felt more there than with us. By a suit at law, in a second

instance, our br. Weist has had a narrow escape from a severe fine for having held meetings in the neighborhood, while in another village thereabout (Schlakeinen) they have been sentenced for the same crime to a fine of upwards of 100 dollars, as I understand. Similar severe measures have at least been threatened to br. Niemetz in Memel.

Here in Berlin we celebrated a very glorious Sabbath on July 20th, when the dear brethren, delegates of the Baptist Union of England, Rev. J. H. Hinton and Dr. Seane, along with Rev. J. Bigwood, of London, and several ladies from there, worshipped with us, addressing our dear people by interpretation, while at the same time many ministering brethren from our Prussian churches were come,—all intending to go to Hamburg for the triennial conference of our churches in Germany and Denmark. Our joy was great—as was also the crowd in our chapel, which needs enlargement.

The days following in Hamburg were the most glorious we have had in Germany, but I must not attempt to report of that. "Words," said br. Hinton, "cannot express, nor can words *with tears* express, the glories we have beheld;" and to this all agreed. I am about going to London as one of a deputation of our conference to the meeting of the Evangelical Alliance, and shall try at the same time to do a little for our chapel fund, which is more and more urgently needed.

SHAWANOES.

LETTER OF MR. BARKER.

Interesting baptisms—An aged convert.

Shawanoë, Aug. 1, 1851.—A few weeks since we had the privilege of leading five of these Indians into the baptismal waters. Among them was an aged grandfather with two of his grandchildren, a young man and his wife. The baptismal scene was an impressive one to the congregation generally. Every

one seemed to feel that something unusual was to be witnessed, a man who for a length of days had been regarded as a standard bearer in the pagan worship submitting himself to the institutions of the gospel. For several years he had been in an inquiring state of mind. Having heard us speak of righteousness and a judgment to come, he abandoned the use of ardent spirits, a habit to which he had long been accustomed, and fled for refuge to the deeds of the law. "He had not been a murderer or an adulterer," nor had he been addicted to the more flagrant violations of the moral law. "He had left off his drinking and what lacked he yet?" Hearing us again preaching about sin and praying over it, the enmity of his heart became aroused. He declared plainly that he was not a sinner, and said that we should drive all the people out of the meeting-house by casting so many reflections upon them. But in this position he was unable to rest. Subsequently learning that the heart was deceitful above all things and desperately wicked, he was brought to the acknowledgment of his guilt and submission to the cross of Christ.

Meeting with him incidentally a few days after his baptism in a place of business, he came to me, surrounded as we were by men of the world, to make some inquiry about the meeting on the coming Sabbath. I inquired if he intended to be at the meeting. "Certainly," he replied, "me feel now in here," pressing his hand upon his breast, and lifting his eyes to heaven with a serene countenance, as if to indicate the source of his feelings.

Trials and comforts—Conversation with a pagan Indian.

This leads me to remark a little more particularly on our connection with this people. We have met persecutions from without; in turmoils often. Within we have had peace, not without trials, to be sure, but enjoying amid our trials the consolation of the grace of God. Having the evidence, renewed to us from time to time, that the pleasure of the Lord was

prospering in our hands, we have not been inclined after the similitude of the hireling, to flee at the appearance of the wolf, but have rather chosen to suffer, and for the sake of the sheep to endure. We have been the favored witnesses of the triumphant departure of a number of our flock to the great Shepherd and Bishop of souls. Again, we have mourned over the halting of many, and things lacking among such as adhere to the cause; withal rejoicing over the measure of light received, in all things hopeful of the future, not forgetting the precious promises of God.

The impression is general among the people that their religion is to pass away, and that Christianity is to prevail. This a pagan man freely acknowledged a few days since, in conversation with one of our brethren. He added that he believed their missionary was aiming after the good of the people, and said that he sometimes desired to know more about the bible. Our brother, willing to draw him into conversation, inquired on what he rested his expectation of happiness for the future. He replied that he did not wish to mention all he had heard about the Indian religion; he would only mention a few familiar things. And then he added, "But we did not kill our God. We did not ill treat him in any way. He came and said what he pleased to us, and went away again. We did not try to hurt him at all." When he got through our brother gave him a historical account of the origin and spread of the gospel, and explained to him the nature and design of the Saviour's sufferings. He told him of the thieves that suffered with him, of the phenomena that occurred at the crucifixion, and of the adaptation of the gospel to all people. As he proceeded the man's feelings appeared to be enlisted. His attention became riveted. In apparent astonishment he acknowledged, that though he had heard of the Saviour, he had never heard in like manner before.

Schools and pastoral labors.

The English boarding school has fifteen scholars. Three have left the school

and five been admitted. It is not of choice but of necessity that this department of labor is not enlarged. We have as many scholars as our accommodations and means will justify us in receiving. It is with regret that we have been obliged to refuse admittance to nearly fifty, since the last fall. The scholars show themselves capable of receiving instruction, though in some cases it requires a decided effort to secure their attention. They learn the branches of study usually taught in primary schools. It is hard to advance them beyond this, as they desire to shift for themselves when they attain the age of puberty. The boys are likewise trained in agriculture, and the girls in housewifery and needlework.

In pastoral labors, the more important instructions of the missionary to the child are liable to be speedily counteracted by pagan parents. This renders the improvement of such children less hopeful than that of those whose parents from principle second the efforts of the missionary. Moreover, different motives actuate the surrender of the child, the pagan parent, perhaps, regarding merely his support, the other desiring his education and improvement. The attendance at the chapel services, and also at meetings for prayer among the Indians, has been more than usually encouraging.

CHEROKEES.

LETTER OF MR. JONES.

Progress of a good work.

Mr. Jones, under date of Aug. 26, furnishes evidence of continued triumphs of the truth in connection with this mission.

In giving some account of the progress of the work of God, it is matter of unfeigned gratitude to our heavenly Father that he still condescends graciously to bless our humble efforts among the Cherokees. In the course of the spring and summer we have been favored with many indications of his presence in our meetings, and with encouraging evidence that the truth

preached was made effectual to the conviction and conversion of sinners. In several neighborhoods the congregations have been large and attentive. Deep and solemn impressions have been made on many persons who have not yet professed their submission to the gospel terms of salvation. Our humble hope, however, is that the Holy Spirit will lead them, and many more, to the blood of Christ, as the only remedy for the troubled mind.

At Adsinóhee, and other places up and down Grand River, in the neighborhoods of brn. Downing and Dsulas-ky, at Dsyohee, and at a place called Chówe Stówe in br. Tanenole's neighborhood, the meetings have been largely attended, and serious attention has been given to the preached word. In many instances thirty, forty, and fifty have come forward for special prayer and instruction.

Increased attention to the gospel southward
—Baptisms.

In that part of the nation which lies south of us, there has been an increasing attention to the gospel for a considerable time, and the attention has been spreading through the community, among classes of persons who have till lately kept away from religious meetings altogether, or have only come for amusement. Our monthly meetings at Lee's Creek have been peculiarly favored with the presence of the Lord. Many of the Indians have manifested deep concern for the salvation of their souls, and quite a number, having given evidence of a change of heart, have been buried with Christ by baptism. Our humble hope is that there will yet be a larger ingathering of such as shall be saved.

In my communication of March 25 (Magazine for August, p. 337,) I mentioned that sixteen persons had been baptized in the current year, and in a subsequent note had the pleasure to say that forty-eight more had been baptized on profession of their faith. And it is now my grateful duty to report, for the honor of divine grace, thirty-six more; making in all 110.

I trust our brethren and sisters, whose prayers go up to the throne of grace, while pouring out their hearts in petitions for copious showers of divine influence on the broad territories that engage their attention and their efforts, will not forget this little spot in the Lord's vineyard.

P. S. In addition to the above, I add one woman baptized at Flint Aug. 17, and one man and one woman baptized at Lee's Creek on Sabbath morning last, Aug. 24. Another woman was received on a most affectionate and satisfactory profession of her confidence in the atonement of Christ, and will be baptized on my next visit to that place. Others may have been received and baptized by our native brethren, of whom I have not yet heard, as they had church meetings at three other places on the same day as at Lee's Creek.

DELAWARES.

LETTER OF MR. PRATT.

Miss Gookin—State of the school and the church—Inauspicious condition of the people.

Delaware, July 2, 1851. We were gratified with your note indicating the appointment of Miss Gookin to our station. As we were not advised of her speedy departure, it was to our agreeable surprise that she made her appearance among us on the 17th ult. She came very opportunely, as the assistants temporarily engaged were shortly to leave, and it seemed necessary to close the school. By her arrival we are placed on a more sure footing.

The school is in successful operation. We have been enabled (which is an unusual circumstance,) to retain the first entering scholars until they have made very commendable advancement. What encourages still more is the voice of prayer which is daily heard from among them. We are profoundly anxious for their spiritual interests, as well as for the expansion and the proper improvement of the intellect; and the hope is encouraged by appearances that God

will yet bless our labors to the conversion of the souls of these most interesting children. The church has received no accession since my report. Preaching is maintained without interruption on the Sabbath, and such other labor performed as the engrossing concerns of the school permit.

Little can be done while the government is paying such large sums to the Delawares. Drunkenness is their universally besetting sin. They will be supplied with ample means for about one year, when their profuse moneyed income

will cease. As the means of indulgence fail, we hope this vice will abate, leaving the minds of the people better prepared to receive religious instruction, and their hearts more susceptible to influences from above. The cholera has made its appearance again in our neighborhood, and many of the most dissipated have died. The alarm is very general, but not so great as in the former visitation. They have an opportunity to notice, that the sin of intoxication exposes them in various ways to the arrows of death.

MISCELLANY.

THE DESTINY OF ASIA.

There is a disposition far too common, to substitute our conjectures of destiny for the plain dictates of duty, and to find in our speculations upon the probable solutions of Providence a refuge from the pressure of moral and spiritual obligation. To look upon the world merely as a theatre for the unobstructed play of human passions, without regard to the unerring Wisdom that overrules and directs the great movement before us, is atheistic folly. But to sit down and look inactively on the march of events, with the passive faith that Divine Providence will direct all things to the highest good, without considering whether there is a divinely appointed duty for us to perform, is to go into an extreme nearly as bad. It is our duty to study both the word and the providence of God in the light they cast upon each other; and to do this in no spirit of idle curiosity, but that we may coöperate, in the manner his word directs, in effecting the great designs of providence and grace. In this point of view there is much in the condition of Asia, the cradle of the human race, the most populous, and for ages the most powerful, division of the globe, to reward study. We can only glance at a few prominent features of a picture,

which, as in the perspective of prophecy, bodes the overthrow and reconstruction of the old social and political fabrics of that old world.

In every part there are evident tokens of decrepitude. Eastward, the unwieldy bulk of China totters on its patriarchal foundations. There is not force in the government sufficient to maintain order among the hundreds of millions who throng within its borders. The arm of Great Britain forced open her seagates, and such is her internal weakness that she can hardly resist further aggression, whenever it shall be provoked. Northward, the autocrat of Russia is seen reaching below the Caspian sea, and threatening, unless some unlooked for resistance is made, to remove his landmarks gradually to the south, till the Persian Gulf is united with the Arctic sea, in the grasp of the most colossal despotism on earth. Westward, the Turkish empire stands only by the jealousy of the great powers of Europe. Left to its own resources, the sole barrier that wards off Russia from the Mediterranean would shortly be overthrown. Southward, the peninsula of Hindostan and its adjacent islands, with 150,000,000 of people, are already subject to Great Britain, and the same causes that have ex-

panded a small trading settlement on the bank of the Hooghly into a great empire, are not unlikely to extend the English dominion far over the Indus on the one hand, and toward the China Sea on the other. Japhet dwells in the tents of Shem, and threatens to oust the original tenant.

Western arts make more rapid conquests than western arms. The steam-boat outrides the budgerow and the junk. The locomotive snorts defiance at institutions that have alike resisted centuries of human violence and the silent fretwork of time. The printing press is fruitful of marvels to a generation familiar with the stylus as an instrument of intelligence. The dominion of a higher civilization over a lower, is significantly shown by the encroachments of the English language. The Hindoo is well aware that the study of the English, more surely than classical erudition in our own land, is the way to wealth. The Chinaman chaffers in broken accents with the British trader, and seeks to curry favor with the American by a stammered eulogy upon "that great man, *Kwashington*." These tendencies must become stronger and more rapid, from the increase of trade in the Pacific, consequent on the growth of our western possessions and the rising importance of Australia and the Sandwich Islands. Thus, on every side, a younger and more vigorous civilization is steadily brought to bear on the inert masses of Asiatic life. The points of contact and the force of movement are multiplying; the effects already wrought are strange, and the future has yet greater things to be revealed.

Now there are minds to whom these agencies seem abundantly equal to the task of regenerating Asia. The social institutions and intellectual activity of Europe and America, they suppose, modified by local varieties of character, will be there reproduced. They are disposed to rest satisfied with the conviction, that the natural or providential course of human progress is in the right

direction and cannot be hastened by our voluntary efforts. Missionary enterprises, in their view, though not without their utility, are little more, after all, than contrivances to anticipate Providence. And there are others, who may not have admitted these ideas fully into their minds, who yet suffer their concern for eastern nations to be weakened and diminished through their influence. By insensible degrees they lose that conviction of the indispensableness of the gospel to the heathen, and of their duty to impart it, which lies at the basis of efficient missionary action.

We speak not now of those who deny or doubt the truths of evangelical religion, and look on Christian institutions as mere social and political conveniences. Such men do not read missionary magazines. But are there not others whose theory is sound, whose feelings are yet chilled by worldly speculations on human destiny? Are there not Christians who have more confidence in steam engines and telegraphs, and less in the truths of God's word, than is consistent with the life of faith? They surely do not believe that a man's life consisteth in the abundance of things that he possesseth. They dare not admit that the gain of the whole world is worthy to be compared with the value of a soul. They have no idea that commerce will convert or that art will sanctify men, that knowledge, which "puffeth up," is any substitute for holy affections, or that civil enfranchisements, however liberal, will confer citizenship in Zion, the heavenly Jerusalem. They are far enough from such a denial of the faith. They probably reason that our civilization is to a great extent pervaded by a Christian element, the fruit of those religious ordinances and institutions which we so richly enjoy; and that our influence upon Asiatic communities will be modified by the same element. They do not so much undervalue the gospel, as rely strongly on its *indirect* and secondary influences.

It should be remembered, however,

that those whose energy is most conspicuous in these invasions of the east, do not exactly represent the Christian elements of our society. It is not the most devout class of either English or Americans, that constitute the advanced guard of commercial enterprise. Dealers in opium, rum and gunpowder, are hardly of themselves the fittest messengers to prepare the way of the Lord and make his paths straight. The better class who follow these, with few exceptions, have little or no positive Christianity. Undoubtedly, an influence which should adequately embody the spirit of a Christian people, exerted through the common avenues of national intercourse, would confer unspeakable benefits wherever it is felt. But there is no example of such an influence. There may be, if Christians will but labor to that end. In our own land, the churches of Christ and the agencies for diffusing Christian knowledge give health and savor, in some degree, to the worldly enterprise that sweeps onward with such abounding magnificence. The churches must see to it that the same sacred influence goes with the overflow of that mighty current that now washes the shores of distant continents.

This is the true moral of the lesson we are seeking to read. This is the work to which Providence beckons us by all the signs of change that light up those eastern heavens. Missions, so far from being an impertinent incumbrance of the progress we discern in the old world, are its needed complement. Asia may, she will, be regenerated by divine mercy employing us as instruments, if we will seasonably improve the opportunity. The enterprise of the churches, inspired by a devout trust in the recorded will of their divine Head, should be roused to a higher enthusiasm by the promise of unfulfilled prophecy, and the visible march of an overturning and overruling Providence. The day has dawned, the pillar of cloud is lifted up. This is not our rest. Let us not sleep, therefore, but watch and be sober.

THE PARIAS.

The Pariahs, or outcastes of India, are computed to amount to one-tenth of the people, or twenty millions. They lie below the line of caste distinction, and are regarded as unfit for the society of their fellow men, even of the lowest caste. Prohibited from living in the common street or entering the house of any caste person, they are condemned to the deepest poverty,—working at the most laborious occupations, at miserable wages, and as the distinction is hereditary, entailing the same wretchedness on their children. They live apart in large settlements. The average wages of a pariah and his wife do not together exceed three rupees, about \$1.50, a month, and from their position they are subject to not a little fraud and oppression. British influence has done something for them, many being employed in domestic service, and some of them brought within reach of Christian instruction.

The Brahmins and others of high caste feel that to become Christians is to submit to degradation, but the Pariahs cannot by possibility descend in the social scale. They are now at the bottom. While the wise and prudent, the scribes and rulers, join in rejecting the gospel as they did on its first promulgation, God may choose "base things of the world, and things despised," to confound the mighty.

Rev. J. E. Sharkey, of the English Church mission at Madras, in his review of last year's labors, mentions several visits to the pariah settlements. He was uniformly well received and listened to with attention. Several have offered themselves for instruction with the view to become Christians, and he was encouraged to hope that the Lord had some chosen people among these outcasts. It was necessary to exercise extreme caution, lest worldly motives should be found to have a controlling influence in their minds, while their entire want of mental cultivation made the communication of truth a slow process. But surely the existence of twenty millions of poor

people, unfettered by caste because thought too mean to be worthy of ensnaring in that Satanic bond, presents an interesting object for Christian benevolence.

AN INSTRUCTIVE TOUR.

The *Oriental Baptist*, publishes "Notes of a Tour, Sanitary, Observatory, and Missionary, by a LAY BROTHER." Tours for health and observation are common enough, but the number of lay brethren who combine with these missionary purposes, is not as great as it might be. This gentleman went stocked with good books,—tracts and portions of Scripture, and while indulging in leisurely travel and the enjoyment of the picturesque in nature and art, was not indifferent to the interests of human nature, as degraded by the idolatry of India. To speak a few seasonable words in a Hindoo village, to bestow a tract or a gospel on an inquirer, to repay the attentions of a Mohammedan guide among stately ruins and relics of antiquity, by suggestions of Christian truth, did not seem to blunt his perception of natural beauty, or diminish the invigorating effects of a "change of air." Some of the matters noted by him are worthy to be repeated.

An aged idolater.

"A very old man was sitting under one of the trees, apparently in profound meditation. On closer inspection we discovered that he had set up a picture,—a rude daub it was,—of a child in a playful attitude; before which this gray-headed idolater had carefully arranged and displayed a lot of play-things, such as little cups and saucers, boxes and rattles, and other baubles; among these in particular was a brass saucer in which every now and then, as the devotional spirit moved him, he, with ludicrous solemnity, turned a whirlingig or teetotum. We stood by for some time wondering what kind of worship this could be, as it was a phase of idolatry we had not before seen; we afterwards found that the picture was a representation of the

infant Krishna at play, and the old priest was performing the solemnities of amusing his little godship!"

The priest and his comrades were not inclined to converse, but some passers-by listened attentively to the words of life.

He visited Muttra, a forsaken but not desolate missionary station, and took up his quarters in the empty mission house.

Bernard, the native preacher.

"We were received by the first convert of this mission, Bernard, at whose baptism we were present on the occasion of our first visit, when for the first time, the sacred stream of the *Junna* was polluted in the eyes of the many witnessing heathen; but really honored by the introduction of one of their countrymen into the fold of the Lord Jesus. Bernard, who is in charge of the mission station and work, gave us some interesting accounts of his exertions to promote the cause of the Lord and keep it from entirely sinking.

There was a Sabbath morning service conducted by him in the chapel, at which the boys of the school and a few Christian families formed the congregation. On Sabbath evening Bernard has a service expressly for the native Christians in the regiments. During the week he teaches regularly in the school, at which there are sixty boys in attendance; while morning and evening he itinerates among the neighboring villages, preaching and distributing.

We had occasion to test the character of these labors by examining the school; the first and second classes to the number of about twenty read the Scriptures fluently in Hindi, wrote well from dictation, and answered readily questions in History, Geography and Astronomy. It is without doubt one of the best of our vernacular schools."

ENGLISH CHURCH MISSIONS IN INDIA.

The Church Missionary Society has forty-six stations in India; eighty-three ordained missionaries, of whom thirteen

are natives; 454 schools with 939 masters and teachers, of whom 916 are natives, having 15,831 pupils, many of whom are preparing for the Christian ministry; 5000 communicants, and by estimate 40,000 attendants on public worship. The demand for missionaries and teachers from all parts of India is said to be increasing. The people desire religious instruction beyond the capacity of the missions to supply it. There is, indeed, much opposition also. But there is less than formerly, and proportionally greater encouragement.

Of the character of the native laborers the best testimonials are given. The Bishop of Madras says of two admitted to orders at Bombay in November, 1850: "My belief is, that the young men now sent forth, the first fruits of your Western-India missions, are the servants of God and ministers of Jesus Christ. I hope and trust their ministrations will be owned and blessed by Him who has called them to the holy office." And of five ordained in February, 1851, at Tennevely, he remarks: "I was satisfied with their attainments, their knowledge of the doctrines of the Scriptures, their sound and correct views of the mysteries of the gospel, and their experimental knowledge of them in their own hearts. I make no doubt they will do credit to the character of the sacred ministry amongst their countrymen."

Bishop Dealtry affirms that few congregations in populous villages in England, could show as much knowledge of the Scriptures and of divine truth as was manifested by some of those he visited in Southern India. After a general review of the field he says, "If there is not reality,—actual experience of Christian truth,—in all this, then there is no such thing as reality in the world. But I am satisfied that it is a real and abiding work,—the work of God,—the power of his grace,—the putting forth of his almighty arm in the sight of the nations, as in days of old."

NOVEL VIEW OF CIVILIZATION.

Rev. C. F. Schlenker, who has been laboring for ten years under direction of the Church Missionary Society of England, among the Timmanee people on the western coast of Africa, has met with no apparent success. As is remarked by the *Missionary Register*, "the fruit-trees which he planted when he first arrived have had time to grow and bear fruit; but the Timmanees remain barren and unfruitful." The people are Mohammedans, and persist in rejecting the gospel.

A Mohammedan priest being asked how he accounted for the fact, that white men were so much superior to them in civilization, replied that "when God created men and they became nations, God asked the white men in which world they wished to enjoy their happiness, whether in this world or the next; whereupon they told God that they wished to enjoy it in this world. So God gave them much wisdom, that they could write books, and build ships to walk in the sea, and thus to get plenty of money and riches, and this was the reason why white men get power over them. But the next world was for themselves, while white people would have to dwell in fire." Would that there were less truth in this representation of "white men!" How many millions there are, who deliberately postpone the future for their present good, against whom the heathen will rise up in the judgment!

CIVILIZATION OF THE SANDWICH ISLANDS.

That religion has made wonderful progress in the Sandwich Islands no one can deny. The social defects of the people, and the slow progress of the useful arts have been malignantly exaggerated. But as the most sceptical are commonly firm believers in "the law of human progress," they will undoubtedly rejoice to learn that the Hawaiian kingdom is no exception.

Within two years the people have re-

ceived their lands in fee simple, laws have been passed authorizing aliens to hold real estate, and a market has been opened where the surplus productions of the islands are advantageously sold. The highways have been improved. The people are erecting better and more durable dwellings, purchasing more elegant furniture and dress, engaging more steadily and with more intelligence in agriculture, and they have contributed not the least meritorious class of gold-diggers in California.

The government appropriated last year over \$32,000 for schools, and over \$11,000 were paid by the American Board and private subscription for the same object. Though the Roman Catholics constitute a small part of the people, and are not increasing, yet the government has supported 102 out of 543 schools for their benefit, and paid proportionally more for them than for Protestant schools. The French have repaid this liberality by threatening the independence of the islands on the ground of partiality to Protestants! The charge is scandalously false, but if it were true, the Hawaiian monarchy has certainly as good a right to favor Protestantism, as the French republic, with a constitution declaring unlimited freedom of conscience, to shut up Protestant places of worship and imprison Protestant booksellers. To the Christian, who looks on these worldly effects of the gospel as but secondary, it must be a source of exquisite gratification to see the islands of the ocean so beautifully vindicate the wisdom of *Scriptural* benevolence, that seeks first the kingdom of God, and relies on him for "the promise of the life that now is."

MISSIONS AMONG THE JEWS.

The London Jews' Society, composed of members of the Church of England, employs eighty-four laborers, of whom forty-seven are converted Israelites; twelve entered the work during the past

year. Twenty-nine stations are occupied, three in England, of which number four were commenced within the last year. The society has never been more prospered in its funds, and there are many things which encourage its endeavors to save the remnant of Israel.

The demand for the New Testament and Christian books is on the increase. At Jerusalem and Salonica they are read with avidity, though in secret. In Holland and parts of Germany scriptures and tracts are circulated widely, and in spite of the opposition of the rabbies the common people are anxious to read them. In Russia it is not easy to maintain frequent communication with the Jews, but enough is known to assure that a good work is silently going on through the circulation of books, some of them in manuscript, for which large prices have been paid.

These labors have produced a marked change in the feelings of Jews towards Christianity. Their hostility is much softened. Those who do not manifest any personal interest in the subject show much less of the jealousy and hatred formerly indulged. The missionary in Posen states that they read with pleasure accounts of the spread of the gospel among heathens or Jews. To the same effect the Bishop of Jerusalem writes: "The prejudices of the Jews against the gospel are weakening very fast, and the knowledge of the contents of the New Testament is spreading rapidly and widely among them, so that it needs only the breathing of the Spirit of God to restore them unto life."

There are undoubtedly heavy discouragements in parts of the field, but it may be believed that the time is hastening for the gathering in of the outcasts of Judah. There is a *preparation* for such a result, and it is a state of things that calls for more earnest and continual supplication, that the blindness which has happened to Israel may be removed, that they may find him of whom Moses in the law and the prophets did write.

POPULAR MOVEMENTS IN FRANCE.

In our last number it will be remembered that Dr. Devan mentions a village where the people with great unanimity desired the establishment of evangelical worship. This is not a solitary case. At Estissac, a borough town in Champagne, the inhabitants deputed three of their number to invite M. Recordon, the Protestant pastor in Troyes, to preach the gospel among them. He declined an immediate response. A fortnight later they came and renewed their request. At his suggestion they offered a petition to the General Consistory at Meaux, signed by 140 heads of families, in view of which the consistory invited M. Recordon to open a place of worship there. This was done, without material difficulty, in June last. A large congregation assembled. He twice repeated his visit, at intervals of a fortnight each, and found the number of hearers steadily increasing. A second address to the consistory was signed by 500 respectable citizens, one of whom appended to his signature the words, "I most earnestly desire that a faithful servant of the Lord should come among us, who shall teach us the way of salvation;" and another, "I have need of something more than the commandments of men and the observance of superstitions, to give me peace."

A more curious instance of firmness on the part of the peasantry is related as having recently occurred at Castanet, department of Aveyron, in the south of France. The curé of the parish had for sixteen years served the people with great satisfaction. He was humble, charitable and of irreproachable character. The people were filled with consternation on learning that the bishop had removed him, solely because he entertained republican opinions. They resolved to appeal to the Pope in person, and two poor villagers actually journeyed to Rome and presented themselves at the Vatican. They were graciously received, and the Pope promised that their curé should be restored. But the

promise was disregarded, and the republican priest placed under an interdict. At this the villagers with one voice resolved to receive no other minister. They assembled at the appointed hours for mass and prayed in silence, chanted their own vespers, christened their children and buried their dead! They continued this extraordinary *congregational* worship for eight months, at the expiration of which time another priest was appointed. They refused him admission to the church and demanded the restoration of their old and faithful curé. The gendarmes interfered, and several have been thrown into prison. This mode of conciliation does not seem to be eminently successful. The people at last accounts were resolved to hold out, and some of them proposed inviting a Protestant pastor.

These facts show that in spite of the reactionary spirit that sways the government, there is among the people a latent spirit of independence that will make itself felt.

NEW MEXICO.

We have given some account of the Pueblo Indians of New Mexico, and of their inviting character as objects of missionary labor. It may be interesting to notice the Spanish and mixed people that constitute the mass of the population esteemed civilized. Rev. Mr. Kephart, a laborer sustained by the American Missionary Association, represents them as among the most unpromising subjects a preacher of the gospel could deal with. This is contrary to the prevalent opinion, but from the facts he states, it would seem a just conclusion.

The circumstance that the people are indifferent to their priests, has produced the impression that they are indifferent, also, to their religion. This is an error. They are all Roman Catholics in profession, and heathens in practice. There is no reason to believe that they would readily renounce either their faith or

their works. They are as bigoted in their adherence to the one, as they are enslaved to the practice of the other. Happily, Protestantism cannot be legally debarred from an entrance, and from competition with the errors of Rome. Superstition, however, will sooner be surrendered than vice. Intemperance and the most profligate licentiousness prevail among them, and are encouraged, it is sad to say, by American settlers, who, in turning their backs on their native homes, if they had any virtue or decorum, have left it behind. Gambling, also, is practised to an alarming extent.

Added to these obstacles, the fact that they are a conquered people and hate the Americans in their hearts, is a serious matter. Nothing, it is well understood, but military occupation, prevents them from rising in revolt. So that even if a Protestant missionary could gain access to them, an *American* Protestant is less likely to win them than almost any other. An American Roman Catholic bishop has been appointed, but the clergy unanimously declare against his claims. If sanctioned by the Pope they must submit, but it will not be easy for him

to gain the confidence of the people. Doubtless the gospel is able to overcome all these difficulties, and those who have undertaken to surmount them will have faith to persevere. The mountains shall be brought low and the valleys exalted.

A hearing has been found for the gospel to some slight extent. The scriptures have been circulated, and though the most neglect them, yet a few have read them with gratitude. A better class of American *Christian* emigrants might disarm prejudice and commend the truth. The work is only begun.

A GREAT WORK.

The Religious Tract Society, of London, circulated, last year, tracts and books to the number of 20,887,064 copies, and the total circulation of its publications and those of affiliated societies in foreign countries, in about 110 languages, has been about 549,000,000 copies. Of the number first stated 3,890 tracts and books were granted for foreigners in England, and 831,446 are publications against Romanism.

AMERICAN BAPTIST MISSIONARY UNION.

VISIT TO THE EUROPEAN MISSIONS.

The last letter in order forwarded by Dr. Peck, it will be seen, bears date at Lyons. Thence he proceeded through Switzerland, by the most direct route to Hamburg, to be there at the time set for the triennial meeting. Unexpectedly he found that for some cause not now fully explained, the convention of the German churches had been hastened by one month, and was already past. But while his disappointment was great, in being deprived of the privilege of communing with so many faithful fellow-laborers, the most important purposes of the visit were accomplished, by interviews with brethren at Berlin and Hamburg, and, as will be seen from the following extract, by a conference with Messrs. Oncken and

Köbner at Douai. To himself the visit is less gratifying than if the mission had adhered to the arrangements for the convention at Hamburg as announced to the Committee when they solicited a deputation. As far, however, as the interests of the work in Germany are concerned, his opportunities of personal intercourse with the members of the mission were ample, and usefully improved. The letter is dated London, Sept. 18:—

“Failing to see our br. Oncken in Germany, I requested him to meet me in Douai, and accordingly awaited his arrival. He came Thursday evening, (the 11th,) and stayed till Monday morning. Mr. Köbner joined us, from London, on Saturday. Our interview was turned

to the best possible advantage; hours and days were spent in conversation bearing upon the state and interests of the German mission; and at the close of this opportunity, after the personal interviews I had had with Mr. Lehmann, Mr. Schaufler, and other brethren at Hamburg and Berlin, I had a very grateful conviction that my coming, notwithstanding the severe *personal* disappointment in respect to the triennial meeting, had not been wholly in vain. The particulars and most of the results cannot be communicated till after my return, which I trust will follow close on the receipt of this letter. I cannot refrain, however, from expressing the very great gratification I have derived from making the acquaintance of so many of our German brethren, and especially of those above named, and conferring with them so largely, face to face, concerning the progress of the Redeemer's kingdom among their countrymen. My largest expectations, both as to the laborers and the labor accomplished, have been realized; and I return with the delightful assurance that they are men chosen of God for this self-same work—and that God is with them. None other than God could have accomplished what has already been wrought. It is great and marvellous. We see every where God's hand. The conviction is equally deep as to the expediency and even the *necessity* of aiding our brethren in Germany with unstinted hands. According to their power and even beyond their power, they are willing of themselves to labor and to contribute, but the work is large and rapidly extending, and their pecuniary ability compared with the exigency, is indeed small.

Our meeting being at Douai, we had the benefit of the presence and counsel of our br. Willard, and on all sides it was an occasion of much pleasure and many congratulations. On the Sabbath we united with the Douai church in the usual services of the sanctuary, and in celebrating the ordinances both of baptism and the Lord's Supper. I arrived in this city Tuesday, the 16th, and agreeably to previous arrangement, expect to take my departure in the packet Ocean Queen, which sails on the 29th.

LATER FROM RANGOON.

Just before going to press we received intelligence a month later from Rangoon. The general interest felt in that mission, and the pleasing character of the facts described, are sufficient reasons for giving insertion to the letter of Mr. Kincaid in this place.

Rangoon, July 8, 1851.—Since the order from Ava on the 3d of May, I have preached and disputed daily in as free and public a manner as I ever did in this or any other land. The opposition at first was violent and extreme. This undoubtedly was owing to the fact that I came to teach the religion of Christ. I had no other business and was well known to the authorities. The only prohibition is, not to give tracts, and this not from the king, but from the viceroy of this province. I had not seen the governor since the latter part of April, and was resolved not to see him unless urgent necessity required it. On the first of this month we were summoned to his court to listen to the reading of a royal order which had arrived the day before. We went and were treated with much civility. Although there was a full court, the business was suspended and a secretary called to read the order aloud. The substance of it, so far as we were concerned, was: "The American teachers are to be allowed, if they wish, and at any time when they wish, to come up to the *golden feet*; or, if they prefer remaining in Rangoon, they are to be unmolested." The governor then inquired when we would go up. I replied that, as the river now overflowed all its banks and the storms were often severe, it would be difficult and even hazardous to go up till the close of the rains, but that we would think of it. "Very well," he replied, "the order directs that you can go up when you please."

After retiring from the court a secretary read the order to us more deliberately. You can hardly fancy the altered tone of the officers and people towards us. Before these orders came down they were proud, haughty and insolent. Even the coolies in the street would take pains to jostle us, and the underlings in office were insolent in the extreme. Nothing of this, now. This order from Ava was

unsolicited and unexpected. We cannot regard it in any other light than as a special indication of Divine Providence to go forward in our work. In March and April everything was dark and forbidding to the last degree.

Last week the governor of Tha Nhen, a city some fifteen miles from Rangoon, called on us with forty or fifty followers, and when he left, gave us a pressing invitation to visit him and his family. We intend doing so in a few days. Yesterday morning twelve priests, with twenty-five or thirty of their pupils, called on us and remained about two hours. Among other things they wished to know where the religion of Christ had spread. I took Johnson's large atlas and showed them all the countries of Europe, Asia, Africa, and America, and the islands, and pointed out those countries where it had subverted paganism and the countries where it had begun to diffuse itself; then took the globe and showed them the relative size and position of all these countries. One of them was the *Gine Ouk* or bishop of this province, to whom all the rest paid the most deferential respect.

The king's priest is still in our house, but leaves to-morrow for Maulmain. A few days ago the governor received an order from the king, to furnish this priest with whatever money he wanted and let him go wherever he pleased. He sits at table and takes tea with us, and runs about the house as familiarly as if he were one of the family. All his money and silver cups he has given over to Mrs. Kincaid for safe keeping; he says he knows of no Burman in Rangoon that he can trust. All Burmans, however high their rank, fall down before him in acts of homage. He says he shall go with us to Ava after the rains, and will see that we have a good house when we get there. But we must put confidence only in God, who alone can open the door which no man can shut. Through the prayers of God's people our way will be made plain, and Heaven's blessings descend upon this dark empire.

Very early yesterday morning two fine looking young men called and inquired for books, among others for the New

Testament. Their style of speaking and their polished manners made me think of Ava. I said, "You are not Rangoon people. Where do you live, and where did you ever see the New Testament?" They were merchants in Ava and came down to Rangoon on business. One of them said, a neighbor of his had the New Testament and he had read much in it. As there were many other Burmans in the room, and possibly some emissary of the governor, I refrained from making many inquiries, but invited them to call again. I cannot express the emotions I felt, when reflecting that at least one of the testaments I left there in 1837 was still in existence and was read, perhaps by some disciple of Christ. Then I thought of that bible I gave to Thurawadi after he ascended the throne; and that other bible I gave to the Mekara prince, a most amiable and intelligent man. Both those men have gone to the judgment seat, but where are the bibles? Amidst the upheavings of the last thirteen years, is there a remnant left of that little church that used to pray within the walls of the golden city? One New Testament at least is there. The voice of Christ is heard in that proud city. I long to be there and plead the Saviour's cause. I wish to visit the hundred cities and towns between this and Ava, and in their streets and temples preach once more the things of the kingdom.

The dispensary is crowded much of the time; the average number who daily receive medical or surgical aid is over sixty. People of five or six different nations, and speaking as many languages, are often in at one time. Nearly all, however, understand either the Burman, Hindoostani or Tamil, which Dr. Dawson speaks fluently. Two days ago, five distinguished officers with their followers called in a body and sat for some time in the dispensary. When they looked on the shelves lined with jars and bottles, the volumes on surgery with their plates, and the polished surgical instruments, they manifested the greatest astonishment.

We have opportunities daily and hourly for imparting the doctrine of Christ. We need two or three active and intelligent native preachers. They would not have

to leave the house to find full employment. We cannot help reflecting on the possibility of leaving Rangoon unoccupied when the time comes for us to go up to Ava. Who will take our places? Brethren who have no knowledge of these languages, and what is equally important, no knowledge of the native character, could not be qualified under two or three years to do any thing in such a field as this and under such a government. We have a good house, admirably arranged for our work, and large enough for two families. We must go to Ava next cold season. We are pledged to the Committee and to the churches, to go there and preach Christ to those hundreds of thousands, if the Lord opens the way before us. This he has done in a way unexpected by any. We ask, most of all, an interest in your prayers.

ADDITIONAL INTELLIGENCE.

France.

From Lyons we have an interesting account of a converted Romish priest, who visited Dr. Devan and expressed his entire concurrence with his views of Christian ordinances. He had abandoned the exercise of his priestly function, but had not as yet connected himself with any Protestant communion. Being a man of much mental power and learning, sanctified, it is believed, by a profound religious experience, he would seem to be fitted for extensive usefulness.

During the month of August eleven persons were baptized, and ten more were waiting to receive the ordinance. A late pastor of the Protestant Evangelical Church in Lyons has intimated a change of views on baptism, but has not made a public profession of his faith therein.

Siam.

The death of the old king and the succession of prince Chaufa Mongkut, a younger brother, have opened prospects more favorable to the mission than heretofore.

The present king is in his forty-seventh year, and has been till his succession to the throne a Boodhist priest. He is not only acquainted with the Pali, the sacred language of his faith, but with several

Asiatic tongues, and the English and Latin. He belongs to a party intent on a sort of reformation in the Boodhist doctrine. His studies have extended to European science, in which he has made some proficiency. He has associated with him another brother, who, like himself, speaks English, and is somewhat familiar with foreign customs. Both talk of certain vast but vague projects of improvement. They seem to desire freer intercourse with foreigners, and it may be hoped that the missions at Bangkok will reap important advantages from the more liberal policy now promised.

Ningpo.

Mr. Goddard writes, May 4, that the new chapel has been opened in a crowded part of the city, and is attended more numerously than the old one. The translation of the book of Exodus is printed, the gospel of Matthew has been revised, that of John nearly so, and that of Luke commenced. The members of the mission were in usual health except Mrs. Macgowan, who had a severe attack of illness, but was recovering.

By a letter from Mr. Lord, dated Shanghai, July 16, we learn that the state of Mrs. L.'s health is such as to make a visit to this country indispensable. They expected to embark, via London, in a few days.

Hongkong.

Communications from Mr. Dean are to the 23d of July. His health was unusually good. On the first Sunday in the month about 100 Chinamen, including school boys, were present at worship. In addition to the temporary charge of the church he was attempting the revision of Matthew, to be continued through the New Testament. Mr. and Mrs. Johnson were for a few days at Macao. He hopes much good from the reign of the new king of Siam, from whom he has received a friendly letter.

Mr. Dean forwards a specimen leaf of Exodus with notes, printed from metallic types cut by Mr. Richard Cole—the notes in a “three-line diamond” size, equal in printing to brevier. The font consists of 4,800 characters, and for compactness and beauty of impression is worthy of high praise.

Assam.

Mr. Stoddard writes from Nowgong, June 18, that his infirmity in the throat, which had threatened to suspend his public labors, was in some degree relieved, though he was not wholly restored. The cholera had abated at the station, though it still raged in the neighboring villages. The first class boys in the Orphan Institution are soon to complete their course of study, and are objects of no little solicitude. James and Lucien have been appointed assistants to the mission, for the present to labor only a portion of the time and to continue their studies.

STATE OF THE FUNDS.

We invite the serious attention of our readers to the statement of receipts into the treasury. The Committee were authorized, at the last Annual Meeting, to expend \$125,000 during the current financial year. This estimate was made with reference merely to the efficient prosecution of the missions as now constituted, and represents the least sum that can be expended without materially diminishing their usefulness and retarding their exertions. It is not a question of *enlargement*, but of present necessity. A glance at the Treasurer's statement of receipts for the first six months of the year, shows how far short they fall of the amount required, and forcibly appeals for effort to make good the deficiency.

And it should be borne in mind, that while the necessities to be met are immediate, the consequences of neglecting them will reach into the future. Large reinforcements are needed in several missions, and their supply, if God shall be pleased to send the men, cannot be safely deferred beyond the next year. There never was a time, moreover, when Providence seemed so manifestly to invite the missions to lengthen their cords and enlarge their borders. The Burmans are in a more hopeful posture; the Karen field demands diligent and extended cultivation. Siam appears in a state of transition that promises better days for that mission. Other Asiatic missions should attract laborers, and in Europe an almost boundless harvest is waving before us. To be prepared, even in a very imperfect

degree, for the responsibilities imposed by this state of things, it is specially important that the expenses of this year be met by the year's contributions, that no pecuniary burden make us weak at the very moment when we most need to be strong.

To do this, judging from present indications, may call for more than common activity. As compared with the ability of the churches, indeed, the sum required is trifling. Without extraordinary self-denials, with only a common measure of zeal, such as men feel it a pleasure to manifest in carrying ends of infinitely less magnitude, it can be more than accomplished. There is, we are confident, no want of sympathy for the missions, and there will be no lack of effort if the necessity for it is generally understood. We ask only that the churches should look at the case as it is, and can cheerfully leave it to the instinctive sympathies of each heart, and the impulses of each conscience; only adding that action, to be timely, should be speedy, for the time is short.

DONATIONS

RECEIVED IN SEPTEMBER, 1851.

Maine.

Wiscasset, John Sylvester,	2.00
Bloomfield, ch. 100; Lubec	
vil., ch. 6;	106.00
Penobscot For. Miss. Soc., J. C. White, tr., viz. Bangor, 1st ch. Sab. Sch., Anna Peiree, tr. 15; and E. Trask's Bib. class, 10, for sup. of Howard M. Trask, in Assam Orphan School; 2d ch., com. on Magazine and Macedonian, 10; a family miss box 1.29; Fem. Miss. Soc. 29 25; Hodsdon, ch. 4; Sab. Sch. 2.75; Fem. Miss. Soc. 3; Howdon and Richmond, ch. 1; Houlton Vil. 1.70; Enfield, ch. 12.50; Juv. For. Miss. Soc. 12.55; Pittsfield, Rev. Daniel McMaster 5; Lincoln, Jacob Parsons 1; Howland, Rev. E. McGregor 3; Levant, ch. 1 60; Sab. Sch. 63 cts.; Corinth, ch. 13; Fem. Miss. Soc. 10; I. G. Ridley's Sab. Sch. class 1; Stetson, ch. 2; North New- port, ch. 6; Hampden, 1st ch 5; to cons. Rev. George B. Williams L. M.,	151.27
Piscataquis Asso., J. M. Follett, tr., viz. Guilford, ch., for Siam miss.,	4.00

New Hampshire.

Wilton, S. sch. 6; Deerfield, ch. and cong. 2.84; for Siam miss. 8.16	17.00
Bow, ch., for Karen miss.,	8.00
Bradford, Benjamin Smith	20.00
Milford Asso., Rev. Henry Tonkin, tr. pro tem., viz. Nashua, ch. 104.15; children's col. 7.57; to cons. David Crosby L. M.; Hudson, ch., mon. con. 6.35; Juv. Miss. Soc. 4.35; Wilson, ch. 7.25; Goffstown, ch. 1; Mason Vil., ch. 3; Amherst, ch. 3.22; Hollis, ch. 2.55; Manchester, 1st ch. 75.89; 2d ch. 7.25; to cons. I. M. Morrill, L. M.,	222.49
	267.49

Vermont.

Berkshire, Centre ch., 1.10; Enosburgh Falls, ch., 4.20; Richford, ch. 37 cts., for Siam miss.,	.67
Shaftsbury Asso., J. Rockwood, tr.,	7.41
	13.08

Massachusetts.

"A friend, per Rev. Daniel C. Eddy," to cons. Mrs. Harriet A. Thompson and Mrs. Martha W. Eddy, L. M.,	200.00
North Oxford, ch., Samuel Jenneson, tr., for Siam miss.,	8.00
Sharon, Lad's' Bur. Miss. Soc., Miss Dulcinea Capen, tr.,	10.50
Malden, Sab. Sch., Charles Merrill, Supt., to sup. a child in Mr. Stilson's sch. named Moses W. Sawyer,	15.00
Beverly, 1st ch. Ladies' Miss. Circle, Miss M. E. Herrick, tr., for sup. of a pupil in Mrs. Wade's school,	31.00
Groton, ch. 4.54; Littleton, ch. 6.90; W. Acton, ch. 15,	26.44
Barnstable Asso., George Lovell, tr., to cons. Rev. Davis Lothrop L. M.,	115.69
Salem, 2d ch. Sab. Sch., for Assam Orph. Sch.,	25.00
West Dedham, ch., Otis B. Whiting, tr.,	9.00
Wachusett Asso., L. H. Bradford, tr., to cons. Rev. A. Dunn L. M.,	112.19
Jamaica Plain, ch., to cons. William C. Poland, Joseph H. Converse and Jonas N. Humphrey L. M.,	300.00
Taunton Asso., Stephen L. French, tr., viz. Norton, a friend 1; Swansea, ch., for Siam miss., 3; col. at Asso. 11;	15.00
Springfield, C. W. Newton 3; L. Cutter 25; Northampton, ch. 18; Nantucket, Pleasant St. ch. 3.38; Hyannis, a friend 5; Brewster, E. C. Jones 1; Mary H. Crocker 4; Rehoboth, ch. 50; New Bedford, S. Hudson 5; per Rev. J. F. Wilcox, agt.,	114.38

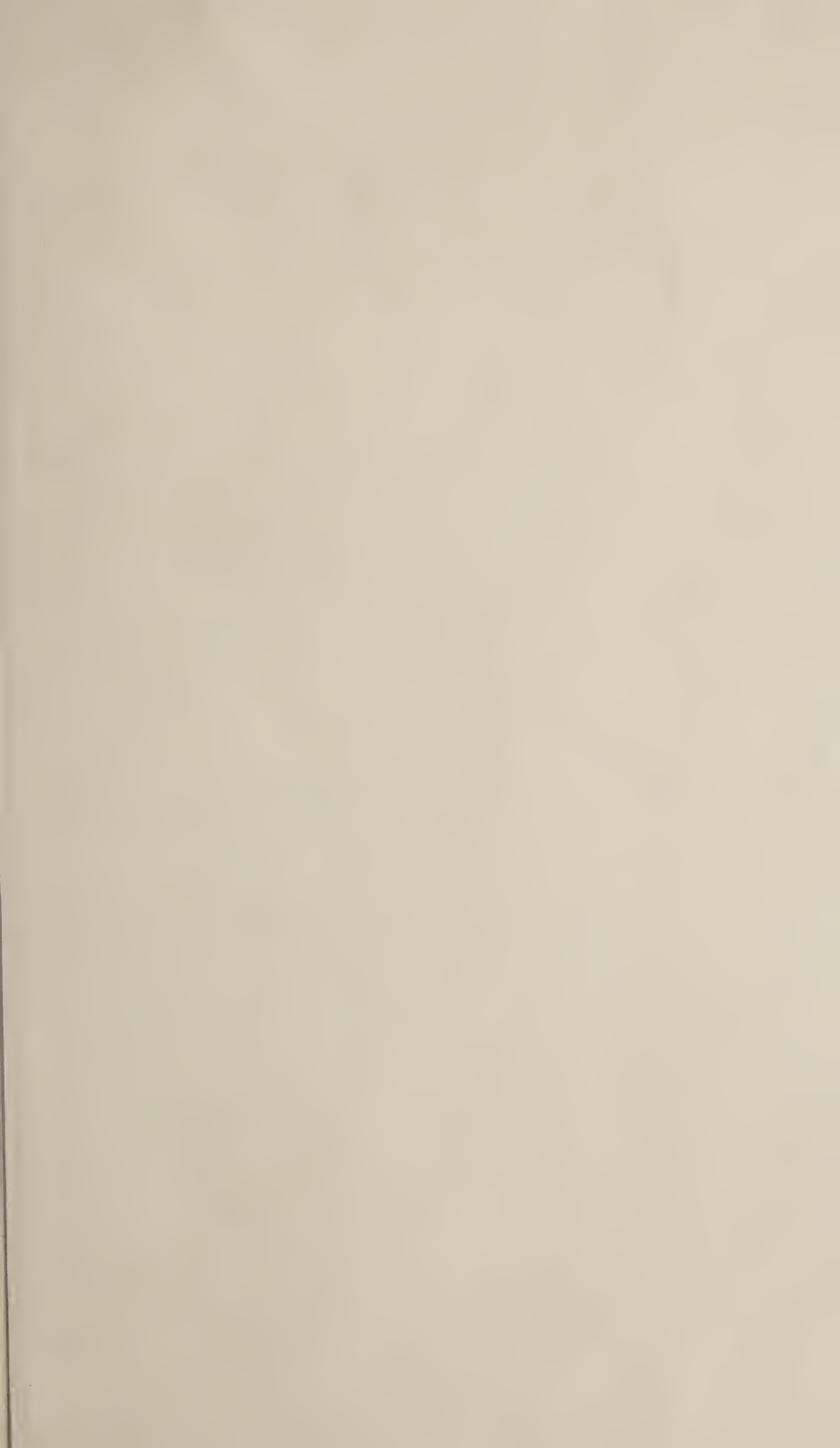
Connecticut.

Suffield, Con. Lit. Inst., to sup. Lavinia M. Parker in Karen Normal sch., Maulmain,	5.00
Hartford, a lady 5; Mrs. O. D. 1; for Siam miss.,	6.00
Westford, Miss Maria Brooks, for Siam miss.,	5.00
Stepney, ch., for Siam miss., 7.50; North Stonington, 3d ch., 16.23; Litchfield Co. Asso., A. W. Lawton, tr., viz., South Colebrook, ch. and soc. to sup. a Karen preacher under direction of Mr. Vinton, 44.06; D. C. Y. Moore, do. 6; R. Slocum, do. 5; D. Wolf, do. 5; Rev. E. Doty, do. 5; A. Moore 2; A. Hall 2.50; C. Slocum 1; A. White 50 cts.; J. Deming 1; Polly Bates 1; M. Deming 1; Mrs. Osborne 2; A. Beach 2.50; New Milford, E. Clark, for sup. of a Karen preacher under direction of Mr. Vinton, 5; Goshen, A. W. Lawton, do. 5; North Colebrook, A. Bunnell, do. 6; Northville, Rev. J. F. Jones, do. 5; Cornwall, H. G. Dean 1; Rev. L. B. Hart 1; Norfolk, F. A. Spaulding 2.50; Hartland, G. M. Lawton 50 cts.; N. Colebrook, Mrs. Perkins 12 cts.; Cornwall Hollow, Rev. S. Gale 1; J. H. Doughty 1; col. at Asso. 4.32; to cons. Rev. L. B. Hart L. M., per Rev. J. F. Wilcox, agt.,	134.73
	150.73

New York.

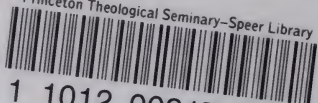
New York City, Tabernacle ch., for Siam miss.,	53.22
Greene, Central ch., for Siam miss.,	8.00
Palmyra, ch. 8; Macedon, ch. 19; for Siam miss.,	27.00
Hamilton, 1st ch. Ladies' Benevolent Soc., to sup. Linus Peck in Assam Orph. Sch., 25; Sab. Sch. 14,	39.09
Chenango Asso., viz. New Berlin Vil., ch. 11.01; Guilford, 2d ch., for Siam miss., 3; Bainbridge, 2d ch. 3; per Rev. H. A. Smith, agt.,	17.01
Madison Asso., viz. Fenner, ch., for Siam miss., 5.75; Delphi, ch., for do., 2.25; Madison, ch. 7; Lebanon, ch. 75 cts.; Cazenovia Vil., ch., for Siam miss., 3.05; Morrisville, ch. 4; Chittanningo, ch. 5; J. W. Slocum 1; per Rev. H. A. S., agt.,	23.80
Black River Asso., viz. a friend, 10; Mrs. M. Tanner 50 cts.; Adams, ch. 10.63; Adams Vil., ch. 4.25; per Rev. H. A. S., agt.,	25.38
Sloanville, ch. 9; Mrs. Frink 50 cts.; per Rev. H. A. S., agt.,	9.50

Charlotte Quick, for Siam miss., 1; Rev. G. W. Howe 1; per Rev. H. A. S., agt.,	2.00	
Otsego Asso., viz. Brookfield, ch. 1.62; Cortland Asso., viz. McGrawville, ch., for Siam miss., 7.40; St. Lawrence Asso., viz. Miss Hingman's Inf. sch., 59 cts.; Rev. John Ide, 5; Josiah Wade 2; P. Newland 5; Potsdam, ch. 13.27; Russell, ch. 3.25; Gouverneur, ch. 24; Chateaugay, For. Miss. Soc. 22.77; 3 S. Sch. children 1.36; Canton, ch. 2.41; Pitscairn, ch. 1.31; Malone, S. Sch. for ed. Karen youth, 4; Massena, ch. 1; Mrs. Andrews 1; Stockholm. ch. 1; Mr. Haskall 50 cts.; John Rhodes 20; col. at Asso., 84.15; to cons. Rev. John Wilder and John Rhodes, L. M., per Rev. H. A. S., agt.,	201.54	
Onondaga Asso., viz. Baldwinville, ch., for Siam miss., 10; Fabius, ch., for do., 9; Canton, ch. 32.75; I. Hill 5; from Treas. of Asso., 2.50; per Rev. H. A. S., agt.,	59.25	
Onida Asso., viz. E. F. Armstrong 5; Waterville, ch., 1.75; Walesville, ch. 17; Bridgewater, ch. 6.50; per Rev. H. A. S., agt.,	30.25	
Oswego Asso., viz. Sandy Creek, ch. 1; Sarah Ingham 1; A. Ingham 1; Richland, ch. 16.86; for Siam miss. 10; per Rev. H. A. S., agt.,	29.86	
Albany, 1st ch. Ladies' Miss. Soc., Mrs. Daniel Smith, tr., for sup. of Reuben Jeffery in Assam Orph. Sch., in care of Mr. Stoddard,	25.00	
Hoosick Falls, Polly D. Joslin,	3.00	
Greenport, ch.,	14.75	
New Jersey.		
Rahway, ch. 30; Hoboken, 1st ch. 12; Penn's Neck, ch. 6; for Siam miss.,	48.0	
Greenwich, ch. 14.50; Salem, 1st ch. 63.71; Blackwoods town, ch. 8.50; for Siam mission, which with other donations in Pa., is to cons. A. M. Chamberlain L. M., per Rev. B. R. Loxley,	86.71	
Pennsylvania.		
Damascus, ch., for Siam miss.	5.00	
Reading, ch. 7; Rev. Isaac Bevan, for Siam miss., 5	12.00	
Donegal, ch., for Bur. miss. 4.50; Chestnut Hill, ch. Miss. Soc. 8; Lower Dublin, ch. Fem. For. Miss. Soc., to cons. Rev. Richard Lewis L. M., 100.50; Holmesburg, ch. 12.63; S. Sch., for Bur. miss., 10;		
C. U. Asso., viz. Vincent, ch. 33.25; Philadelphia, Broad st. ch. Juv. Miss. Soc. (of which 50 is to sup. a Karen nat. preacher, and 75 to sup. J. L. Burrows, J. H. Castle and Adelaide Burrows in Assam Orph. Sch.) to cons. Robert K. Shepherd L. M., 125; Holmesburg, ch. Fem. M. Soc. 20; Phoenixville, ch., for Siam miss., 5; Frankford, ch., for do., 2.50; to cons. John Mustin L. M., per Rev. B. R. Loxley,	326.38	
Abington Asso., D. W. Halsted, tr. (of which 11 is for Assam miss.)	55.00	
Braintim, Phebe Green	1.00	
Philadelphia, Wm. Parker	10.00	
" Fem. Miss. Soc. of 1st ch., Mary Hallman, tr. (of which 12 is for the sup. of Ellen Hansel in Normal sch. at Maulmain)	18.00	
Illinois.		
Chicago, Tabernacle S. Sch., to sup. W. H. Rice and Lewis Raymond in Maulmain Normal Sch.,	28.00	
Edwardville Asso., Rev. Warren Leverett, tr., viz. Bunker Hill Fem. Miss. Soc.,	6.00	
Upper Alton, ch. mon. con. 4.20; Fem. Karen Soc., Mrs. E. A. Leverett, tr., 7.35.	11.55	
Michigan.		
Michigan, Bap. Conv., R. C. Smith, tr., to cons. Rev. Fletcher O. Marsh. L. M. per Rev. M. Allen, agt.	100.00	
Pontiac, ch. Ladies' Miss. Soc., Mrs. E. C. Manning, tr., for sup. of Lucy S. Cornelius in Mrs. Brown's sch. in Sibsagor,	10.00	
Texas.		
Galveston, Mrs. Mary E. Emerson, towards sup. of Howard Malcom Trask in Assam Orph. Sch.,	5.00	
Canada.		
St. Armands, ch., for Siam mission,	1.48	
Legacies.		
Hartford, Ct., Miss Rhoda Cook, per C. G. Smith, Executor, in full	146.45	
Hilltown, Pa., Rev. Joseph Mathias, per Rev. B. R. Loxley,	25.00	
	171.45	
	\$3,145.90	
Total from April 1 to Sept. 30, 1851, \$23,-	671.51.	
The Treasurer also acknowledges the receipt of two boxes of medicines from Dr. Jayne for Maulmain mission, valued at	\$120.	



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